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the century relations between Modakeke and Ife were strained and often actively hostile, the Ife people having at one stage to abandon their town to the Modakeke people and settle temporarily at a place 25 miles to the south which was consequently named Ifetedo, and to which the preceding article refers. The Gbongan area (and Modakeke) may therefore be said to have belonged traditionally to the Oyo and Ibadan sphere of political and cultural influence, and Ifetedo to that of Ife.

On the way back from Egbe to the main road, my guide, Mr. Z. A. Abiona, led me a few yards along a bush path running off to the right (*i.e.* eastward) and showed me the hunter's memorial illustrated in fig. 1, which had been set up some months before by a fork in the path in the direction most usually taken by the deceased hunter. Unfortunately, I had no time to emulate Mr. Willett's admirable documentation, or to do more than photograph the shrine, which was by now becoming slightly overgrown at ground level, various charms and other paraphernalia of kinds described in the preceding article being partially overlaid by vegetation. The carving of the face (though it had suffered considerable damage) was rather more readily identifiable as in Yoruba style than the Ifetedo specimen seems to have been; it is surmounted by the hunter's loose cap. The arms were formed by a sawn batten passed through a hole in the post which served as the trunk of the figure; over it was arranged a thin white cotton gown, certainly not of a kind which the deceased hunter would have worn on the job. His flywhisk is seen in position on the left shoulder.

No doubt the practice can be observed in much the same form in most parts of Yorubaland.

Note

Shortly after the above note was written, Mr. T. D. P. Dalby showed me two photographs which he had taken of similar effigies on the outskirts of Efon-Alaye, a town some 30 miles east of Ife, in January, 1959. He has kindly allowed me to reproduce them here (figs. 2 and 3). 'They were,' he writes, 'about two-thirds life size, and were said by a passer-by to represent two deceased hunters. One was a recent death and one had been dead for many years. The heads were carved from wood, but the bodies appeared to be fairly rough framework suitably draped. There was an offering of a chicken placed on the right arm of each of the effigies, and a large basket filled with various scraps of food near the feet of each one. My driver, from the Ado-Ekiti district, found nothing strange about the custom.'

In the light of Mr. Willett's report that the Ifetedo figures were carved by a hunter who was not a woodcarver for any other purpose, it is noteworthy that the Efon figures, although recognizably of Yoruba origin, are not at all in the characteristic style of the Efon and Ilesha area (one of the most important centres of fine carving in Yorubaland), as exemplified in the superb set of house-posts carved by Agbonbiofe half a century ago for the main reception court of the Alaye's palace at Efon.

CORRESPONDENCE

Hominid Nomenclature. *Cf.* MAN, 1959, 30, 181

336 SIR,—In their recent letters, Professor L. H. Wells and Dr. J. T. Robinson discuss schemes for sub-dividing the family Hominidæ. They suggest the creation of separate subfamilies for tool-makers and non-tool-makers, the validity of which division I cannot accept.

Speaking of physical characters Dr. Robinson says, 'All known forms of australopithecine can be distinguished from all known forms of tool-making man. . . .' In the latter group he presumably includes fossil forms such as *Sinanthropus*, *Atlanthropus* and *Homo neanderthalensis*, all associated with stone industries. However, in which subfamily are we to place *Pithecanthropus* and *Homo heidelbergensis*? Neither of them have been shown to be undoubted tool-makers, so if we take the evidence available to us at present, cultural criteria place them in the non-tool-making subfamily; morphologically the authors would surely wish to put them in the other. These ambiguities will arise in the classification of existing hominid fossils, and those found in the future, if cultural criteria are admitted into taxonomy.

It appears from their letters that both authors presuppose that no australopithecines are tool-makers and that all other fossil hominids are. As I have said above the latter assumption is not justified; the former depends on the adequacy of the archæological record. At archæological sites where waterlogging or unusual chemical conditions prevent the decay of organic materials, the wealth of normally perishable objects reflecting total technological ability shows the inadequacy of the ubiquitous records in stone. Therefore in the context we are discussing the term 'tool-maker' should be qualified as 'stone-tool-maker.' Bearing this in mind it is unsatisfactory that negative cultural evidence should be used as a criterion for one of the proposed subfamilies. Dr. Robinson says in addition that the behavioural aspect of tool-making involves the matter of culture, representing a major evolutionary step, and that this is a far greater difference between the australopithecines and tool-making man than the morphological difference. But the invention of stone tools represents a technological step—not an evolutionary one in the normal sense of the word; it is in itself an *aspect* of culture. In evolutionary descent it is impossible to envisage a divide, except an arbitrary one, between those hominids that had culture and those that did not. To select the making of stone tools seems to be just such an arbitrary division.

However my main objection to the scheme is not based on the practical difficulties of applying it. Certainly it is 'desirable that anthropological taxonomic nomenclature should be in accord with general biological practice.' Vernacular terms such as 'human' in the sense of 'Man the Tool-Maker' may be meaningful in a loose anthropological sense. But culture is not a biologically inherited characteristic, whereas inheritance is the basis of taxonomy. To translate these terms into Latin and give them the status of taxonomic subfamilies based on culture and not morphology sets aside accepted biological principles. It therefore seems to me to be invalid.

The Coryndon Museum, Nairobi R. V. S. WRIGHT

The Snow Man. *Cf.* MAN, 1959, 203

337 SIR,—I was especially interested in Dr. Vlček's intriguing paper on the 'snow man' in Tibet and Mongolia as I had the pleasure of meeting Dr. Vlček and his colleagues in Mongolia last year.

Would you permit me to offer some observations on this paper? Dr. Vlček's readings of the names of the creature on the two pictures in figs. 1 and 2 are rather wide of the mark. In fig. 1 the top line of script is Tibetan and reads *mi-rgod*. Below this we have to the left a Chinese character pronounced *p'i* and to the right the Mongol words *kümün görügesü*. In fig. 2 the same Chinese character appears to the right, with its pronunciation (*p'i-i*) figured in Tibetan script below. To the left we have the same Mongol words followed by two words *suwa nasin* in the Manchu language. Dr. Vlček's words *samdja* and *bitchun* (misspelling for *betchin*) are both Mongol words for monkey and are attached, in Plate H, to the tree-climbing monkey and the sitting monkey appearing directly to the right of the 'wild man,' and are thus irrelevant. His '*osodrashin*' looks like a corruption, as the creature in fig. 2 is actually referred to in the Tibetan text as *mi-rgod*, and his *zerleg khoon* is a modern phrase meaning 'wild man' and was possibly furnished to him by a Mongol colleague as it nowhere occurs in Plate H.

It is hard to disentangle, by searching through dictionaries, the

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meanings attached in various languages at different times to creatures which may turn out to be fictitious. Our 'wild man' is associated in Plate H with monkeys on the right and with bears on the left, and the names given him reflect the uncertainties as to his true nature. Tibetan *mi-rgod* is explained in Jäschke's dictionary as 'some gigantic hairy fiend' and the Mongol term *kümün görügesü* means, according to the Peking polyglot dictionaries of the eighteenth century, ' a gibbon-like ape from Tongking whose blood is used for dying cloth. It walks like a man and can talk.' Since Tibetan was the original language of Dr. Vlček's handbook this is probably more or less what is meant, but it is worth noting that the Manchu and Chinese names refer to a type of large bear rather than a monkey-like creature, while the Tibetan text in fig 2, which could perhaps be better translated 'The wild man . . . is of the species bear, etc.,' refers to a bear-like creature which also looks like a man! *Iver, Bucks.* C. R. BAWDEN

REVIEWS

AMERICA

338 Digging into History: A Brief Account of Fifteen Years of Archæological Work in New Mexico. *By Paul S. Martin. Chicago Nat. Hist. Mus. Popular Ser. Anthropology, No.* 38. *Chicago,* 1959. *Pp.* 158, *photographs, text figs.*

In the American Southwest, as everywhere, intensive excavation reveals growing cultural complexity; the old divisions of Basket-maker and Pueblo no longer suffice. Instead, four main cultures are now recognized: Anasazi (the former Pueblo); Hohokam, along the Gila basin; Mogollon, east of the headwaters of the Gila, and the newly fledged Patayan, of the Colorado basin and Flagstaff region.

Paul Martin has excavated for Chicago Natural History Museum in the southwest now for 30 seasons, first in Anasazi sites on the Colorado-Utah border, but for the past two decades in the Mogollon territory of west central New Mexico. Indeed, he and his outstanding adjutant, John Rinaldo, are largely responsible for giving body to Mogollon culture.

This booklet gives the picture of Mogollon culture which has emerged from the work of the past 15 seasons in the Pine Lawn Valley. It is written in very simple language suitable for juvenile readers. That is understandable, for Chicago Natural History Museum has for many years followed a really splendid programme of intensive co-operation with schools in the Chicago area involving full utilization of the museum's facilities to broaden the children's education. I believe there is nothing quite like this in the world, and it is something which British institutions might profitably emulate. With this orientation toward the adolescent, it is natural that popular publications should conform to the pattern. Nevertheless, there is much solid meat, notably in the chapters 'The Time of Limited Wandering,' 'Emergence of Small, Sedentary Communities,' and 'The Beginnings of Town Life.'

This good introduction to a little-known culture is enchanced by an abundance of well chosen photographs and extremely effective line drawings by Gustaf Dalstrom. The Mogollon come alive.

J. ERIC S. THOMPSON

339 Zwettler-Codex 420, Part I. *By P. Florian Paucke, S.J., edited by Etta Becker-Donner with Gustav Otruba. Veröffentl. zum Archiv für Völkerkunde, Vol. IV, Part I. Vienna (Braumüller),* 1959. *Pp.* 444, 29 *plates. Price DM.* 40

Due credit should be given to the Museum für Völkerkunde in Vienna for having taken this commendable initiative in the field of scholarly publication. The work under review contains the Jesuit Father Florian Paucke's account of his vicissitudes in eighteenth-century Paraguay, more specifically the San Xavier '*reducción*' to the north of Santa Fé, where from 1748 to 1769 he lived and worked among the indigenous Mocobi. This treatise, the original of which has been preserved in the library of the Cistercian Abbey in Zwettl as Zwettler Codex No. 420, had never yet been published in its entirety, until in the years 1942–44 Mr. Radames A. Altiere brought out the first complete edition, comprising three volumes, and edited in Spanish. This does not imply that up to 1942 the Codex had remained in obscurity: actually, various sections had already been published in German, such as the edition which appeared in 1870 from the hand of Father Anton Kobler, S.J. To Mrs. Etta Becker-Donner, however, we are indebted for the first complete and unquestionably scholarly adaptation in German. This captivating work in two volumes derives additional interest from the fact that the first volume has been illustrated with 25 most interesting specimens, five of them in true colours, of Father Paucke's original drawings, together with three maps and a facsimile of his handwriting. The former 'Jesuit state' in Paraguay has by no means ceased to excite the utmost interest of scholars of various disciplines, and therefore the present publication cannot be valued too highly for making accessible one of the most important contemporary accounts.

The text of the Codex proper is preceded by an 85-page introduction, containing a total of six chapters dedicated to a clear-cut analysis by Gustav Otruba of Father Paucke's personality and of the Jesuits' missionary activities, emphasizing their work in Latin America (Chapter III) and Paraguay (Chapters IV–VI). Otruba is inclined to ascribe the Jesuits' sweeping success chiefly to the psychological acumen of their missionary approach, which was concentrated on the focal objective of adaptation to the locally prevalent way of life (p. 22). In the introduction to the second volume Mrs. Becker-Donner further elaborates the point, laying due stress on its ethnological aspects, which have hitherto been relegated to a far less conspicuous place than those pertaining to the fields of economics and history. The part of the Codex which is treated of in this first volume may be considered to comprise four different sections: Father Paucke's voyage to Paraguay, his work among the Mocobi, the Christian religion as practised by these Indians, and the expulsion of the Jesuits from Paraguay. The three remaining parts of the Codex, which are to be the subject of the second volume, are mainly concerned with Mocobi ethnography and with the geography of the Gran Chaco. In his work Father Paucke has left us a vivid description of the tremendous difficulties confronting the founders of the '*reducciónes*,' and of the successful methods employed by the Jesuits in overcoming these obstacles. The reader of this codex cannot but wholeheartedly endorse Otruba's contention that but for the Decree of 1767 the history of Latin America would have followed an entirely different course.

H. HACK

340 The Blackfeet: Raiders on the Northwestern Plains. *By John C. Ewers. Civilization of the American Indian Series,* 49. *Norman, Oklahoma (U. of Okla. P.),* 1958. *Pp. xviii,* 348, 21 *plates,* 3 *maps. Price* $5.75

The authority with which Ewers writes on Plains Indian topics will already be known to readers of his important monographs on hide painting and the place of horses in Blackfoot life. His present general account of the Blackfeet, non-technical but meticulously documented, is an excellently balanced blend of ethnology and history, both of them essential to the understanding of a culture that flowered and declined within less than 200 years. At the opening of the eighteenth-century the Blackfeet were still pedestrians using dog travois, yet to become the far-ranging horsemen who dominated the northern plains and disputed the passage of American fur-traders. By the early eighteen-eighties the disappearance of the buffalo had reduced them to starvation and dependence on the erratic whims of government administrators. Rehabilitation of a sort has been achieved but its pattern is still irregular.

Ewers carries the record through all these phases, very helpfully noting the sequence of changes in material culture. As first Curator

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